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PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)

INDUSTRIAL RELATIONS

In 1891, Pope Leo XIII published his Encyclical *Rerum Novarum*, a document which shows the insight of that great Pontiff into the industrial conditions of the time, and his wisdom in pointing out the principles needed for the solving of economic problems. "That the spirit of revolutionary change which has long been disturbing the nations of the world should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics, is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures and rulers of nations are all busied with it—and actually there is no question that has taken a deeper hold on the public mind."

How fully these statements apply to our present situation must be clear to all who have noted the course of events during the year just elapsed. The war, indeed, has sharpened the issues and intensified the conflict that rages in the world of industry; but the elements, the parties and their respective attitudes are practically unchanged. Unchanged also are the principles which

must be applied, if order is to be restored and placed on such a permanent basis that our people may continue their peaceful pursuits without dread of further disturbance. So far as men are willing to accept those principles as the common ground on which all parties may meet and adjust their several claims, there is hope of a settlement without the more radical measures which the situation seemed but lately to be forcing on public authority. But in any event the agitation of the last few months should convince us that something more is needed than temporary arrangements or local readjustments. The atmosphere must be cleared so that, however great the difficulties which presently block the way, men of good will may not, through erroneous preconceptions, go stumbling on from one detail to another, thus adding confusion to darkness of counsel.

NATURE OF THE QUESTION

"It is the opinion of some," says Pope Leo XIII, "and the error is already very common, that the social question is merely an economic one, whereas, in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion" (Apostolic Letter, *Graves de communi*, January 18, 1901). These words are as pertinent and their teaching as necessary today as they were nineteen years ago. Their meaning, substantially, has been reaffirmed by Pope Benedict XV in his recent statement that "without justice and charity there will be no social progress." The fact that men are striving for what they consider to be their rights, puts their dispute on a moral basis; and wherever justice may lie, whichever of the opposing claims may have the better foundation, it is justice that all demand.

In the prosecution of their respective claims the parties have, apparently, disregarded the fact that the people as a whole have a prior claim. The great number of unnecessary strikes which have occurred within the last few months is evidence that justice has been widely violated as regards the rights and needs of the public. To assume that the only rights involved in an industrial dispute are those of capital and labor, is a radical error. It leads, practically, to the conclusion that at any time and for an indefinite period even the most necessary products can be withheld from general use until the controversy is settled. In fact, while it

lasts, millions of persons are compelled to suffer hardship for want of goods and services which they require for reasonable living. The first step, therefore, toward correcting the evil is to insist that the rights of the community shall prevail, and that no individual claim conflicting with those rights shall be valid.

Among those rights is that which entitles the people to order and tranquillity as the necessary condition for social existence. Industrial disturbance invariably spreads beyond the sphere in which it originates, and interferes, more or less seriously, with other occupations. The whole economic system is so compacted together and its parts are so dependent one upon the other, that the failure of a single element, especially if this be of vital importance, must affect all the rest. The disorder which ensues is an injustice inflicted upon the community; and the wrong is the greater because, usually, there is no redress. Those who are responsible for it pursue their own ends without regard for moral consequences and, in some cases, with no concern for the provisions of law. When such a temper asserts itself, indignation is aroused throughout the country and the authorities are urged to take action. This, under given circumstances, may be the only possible course; but, as experience shows, it does not eradicate the evil. A further diagnosis is needed. The causes of industrial trouble are generally known, as are also the various phases through which it develops and the positions which the several parties assume. The more serious problem is to ascertain why, in such conditions, men fail to see their obligations to one another and to the public, or seeing them, refuse to fulfill them, except under threat and compulsion.

MUTUAL OBLIGATIONS

"The great mistake in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict" (*Rerum Novarum*). On the contrary, as Pope Leo adds, "each needs the other: capital cannot do without labor, nor labor without capital. Religion is a powerful agency in drawing the rich and the breadwinner together, by reminding each class of its duties to the other and especially of the obligation of justice. Religion teaches the laboring man and the artisan to carry out honestly and fairly

all equitable agreements freely arranged, to refrain from injuring person or property, from using violence and creating disorder. It teaches the owner and employer that the laborer is not their bondsman, that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat them like chattels, as means for making money, or as machines for grinding out work." The moral value of man and the dignity of human labor are cardinal points in this whole question. Let them be the directive principles in industry, and they will go far toward preventing disputes. By treating the laborer first of all as a man, the employer will make him a better workingman; by respecting his own moral dignity as a man, the laborer will compel the respect of his employer and of the community.

The settlement of our industrial problems would offer less difficulty if, while upholding its rights, each party were disposed to meet the other in a friendly spirit. The strict requirements of justice can be fulfilled without creating animosity; in fact, where this arises, it is apt to obscure the whole issue. On the contrary, a manifest desire to win over, rather than drive, the opponent to the acceptance of equitable terms, would facilitate the recognition of claims which are founded in justice. The evidence of such a disposition would break down the barriers of mistrust and set up in their stead the bond of good will. Not an armistice but a conciliation would result; and this would establish all parties in the exercise of their rights and the cheerful performance of their duties.

RESPECTIVE RIGHTS

The right of labor to organize, and the great benefit to be derived from workingmen's associations, was plainly set forth by Pope Leo XIII. In this connection, we would call attention to two rights, one of employes and the other of employers, the violation of which contributes largely to the existing unrest and suffering. The first is the right of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare. The second is the right of employers to the faithful observance by the labor

unions of all contracts and agreements. The unreasonableness of denying either of these rights is too obvious to require proof or explanation.

A dispute that cannot be adjusted by direct negotiation between the parties concerned should always be submitted to arbitration. Neither employer nor employe may reasonably reject this method on the ground that it does not bring about perfect justice. No human institution is perfect or infallible; even our courts of law are sometimes in error. Like the law court, the tribunal of industrial arbitration provides the nearest approach to justice that is practically attainable; for the only alternative is economic force, and its decisions have no necessary relation to the decrees of justice. They show which party is economically stronger, not which is in the right.

The right of labor to a living wage, authoritatively and eloquently reasserted more than a quarter of a century ago by Pope Leo XIII, is happily no longer denied by any considerable number of persons. What is principally needed now is that its content should be adequately defined, and that it should be made universal in practice, through whatever means will be at once legitimate and effective. In particular, it is to be kept in mind that a living wage includes not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity and old age. Capital, likewise, has its rights. Among them is the right to "a fair day's work for a fair day's pay," and the right to returns which will be sufficient to stimulate thrift, saving, initiative, enterprise, and all those directive and productive energies which promote social welfare.

BENEFITS OF ASSOCIATION

In his pronouncement on Labor (*Rerum Novarum*), Pope Leo XIII describes the advantages to be derived by both employer and employe from "associations and organization which draw the two classes more closely together." Such associations are especially needed at the present time. While the labor union or trade union has been, and still is, necessary in the struggle of the workers for fair wages and fair conditions of employment, we have to recognize that its history, methods and objects have made it essentially a militant organization. The time seems now to have arrived when it should be, not

supplanted, but supplemented by associations or conferences, composed jointly of employers and employes, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon cooperation rather than conflict. Through such arrangements, all classes would be greatly benefited. The worker would participate in those matters of industrial management which directly concern him and about which he possesses helpful knowledge; he would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in his work, and become more efficient and more contented. The employer would have the benefit of willing cooperation from, and harmonious relations with, his employes. The consumer, in common with employer and employe, would share in the advantages of larger and steadier production. In a word, industry would be carried on as a cooperative enterprise for the common good, and not as a contest between two parties for a restricted product.

Deploring the social changes which have divided "society into two widely different castes," of which one "holds power because it holds wealth," while the other is "the needy and powerless multitude," Pope Leo XIII declared that the remedy is "to induce as many as possible of the humbler classes to become owners" (*Rerum Novarum*). This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest, in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application, and is the only one that will give stability to industrial society. It should be applied to our present system as rapidly as conditions will permit.

Whatever may be the industrial and social remedies which will approve themselves to the American people, there is one that, we feel confident, they will never adopt. That is the method of revolution. For it there is neither justification nor excuse under our form of government. Through the ordinary and orderly processes of education, organization and legislation, all social wrongs can be righted. While these processes may at

times seem distressingly slow, they will achieve more in the final result than violence or revolution. The radicalism, and worse than radicalism, of the labor movement in some of the countries of Europe, has no lesson for the workers of the United States, except as an example of methods to be detested and avoided.

Pope Benedict has recently expressed a desire that the people should study the great encyclicals on the social question of his predecessor, Leo XIII. We heartily commend this advice to the faithful and, indeed, to all the people of the United States. They will find in these documents the practical wisdom which the experience of centuries has stored up in the Holy See and, moreover, that solicitude for the welfare of mankind which fitly characterizes the Head of the Catholic Church.

NATIONAL CONDITIONS

Our country had its origin in a struggle for liberty. Once established as an independent Republic, it became the refuge of those who preferred freedom in America to the conditions prevailing in their native lands. Differing widely in culture, belief and capacity for self-government, they had as their common characteristics the desire for liberty and the pursuit of happiness. Within a century, those diverse elements had been formed together into a nation, powerful, prosperous and contented. As they advanced in fortune, they broadened in generosity; and today the children of those early refugees are restoring the breath of life to the peoples of Europe.

These facts naturally inspire us with an honest pride in our country, with loyalty to our free institutions and confidence in our future. They should also inspire us with gratitude to the Giver of all good gifts, who has dealt so favorably with our nation: "He hath not done in like manner to every nation" (Ps. cxlvii). Our forefathers realized this, and accordingly there is evident in the foundation of the Republic and its first institutions a deep religious spirit. It pervades the home, establishes seats of learning, guides the deliberation of law-making bodies. Its beneficent results are our inheritance; but to enjoy this and transmit it in its fullness to posterity, we must preserve in the hearts of the people the spirit of reverence for God and His law, which animated the founders of our nation. Without that

spirit, there is no true patriotism; for whoever sincerely loves his country must love it for the things that make it worthy of the blessings it has received and of those for which it may hope through God's dispensation.

We are convinced that our Catholic people and all our citizens will display an equally patriotic spirit in approaching the tasks which now confront us. The tasks of peace, though less spectacular in their accomplishment than those of war, are not less important and surely not less difficult. They call for wise deliberation, for self-restraint, for promptness in emergency and energy in action. They demand, especially, that our people should rise above all minor considerations and unite their endeavors for the good of the country. At no period in our history, not even at the outbreak of war, has the need of unity been more imperative. There should be neither time nor place for sectional division, for racial hatred, for strife among classes, for purely partisan conflict imperilling the country's welfare. There should be no toleration for movements, agencies or schemes that aim at fomenting discord on the ground of religious belief. All such attempts, whatever their disguise or pretext, are inimical to the life of our nation. Their ultimate purpose is to bring discredit upon religion, and to eliminate its influence as a factor in shaping the thought or the conduct of our people. We believe that intelligent Americans will understand how foreign to our ideas of freedom and how dangerous to freedom itself, are those designs which would not only invade the rights of conscience but would make the breeding of hatred a conscientious duty.

CARE FOR IMMIGRANTS

Such movements are the more deplorable because they divert attention from matters of public import that really call for improvement, and from problems whose solution requires the earnest cooperation of all our citizens. There is much to be done in behalf of those who, like our forefathers, come from other countries to find a home in America. They need an education that will enable them to understand our system of government and will prepare them for the duties of citizenship. They need warning against the contagion of influences whose evil results are giving us grave concern. But what they chiefly need is that Christian sympathy which considers in them the

possibilities for good rather than the present defects, and, instead of looking upon them with distrust, extends them the hand of charity. Since many of their failings are the consequence of treatment from which they suffered in their homelands, our attitude and action toward them should, for that reason, be all the more sympathetic and helpful.

CLEAN POLITICS

The constant addition of new elements to our population obliges us to greater vigilance with regard to our internal affairs. The power of assimilation is proportioned to the soundness of the organism; and as the most wholesome nutriment may prove injurious in case of functional disorder, so will the influx from other countries be harmful to our national life, unless this be maintained in full vigor. While, then, we are solicitous that those who seek American citizenship should possess or speedily attain the necessary qualifications, it behooves us to see that our political system is healthy. In its primary meaning, politics has for its aim the administration of government in accordance with the express will of the people and for their best interests. This can be accomplished by the adoption of right principles, the choice of worthy candidates for office, the direction of partisan effort toward the nation's true welfare and the purity of election; but not by dishonesty. The idea that politics is exempt from the requirements of morality is both false and pernicious: it is practically equivalent to the notion that in government there is neither right nor wrong, and that the will of the people is simply an instrument to be used for private advantage.

The expression or application of such views accounts for the tendency, on the part of many of our citizens, to hold aloof from politics. But their abstention will not effect the needed reform, nor will it arouse from their apathy the still larger number who are so intent upon their own pursuits that they have no inclination for political duties. Each citizen should devote a reasonable amount of time and energy to the maintenance of right government by the exercise of his political rights and privileges. He should understand the issues that are brought before the people, and cooperate with his fellow-citizens in securing, by all legitimate means, the wisest possible solution.

PUBLIC OFFICE AND LEGISLATION

In a special degree, the sense and performance of duty is required of those who are entrusted with public office. They are at once the servants of the people and the bearers of an authority whose original source is none other than God. Integrity on their part, shown by their impartial treatment of all persons and questions, by their righteous administration of public funds and by their strict observance of law, is a vital element in the life of the nation. It is the first and most effectual remedy for the countless ills which invade the body politic and, slowly festering, end in sudden collapse. But to apply the remedy with hope of success, those who are charged with the care of public affairs, should think less of the honor conferred upon them than of the great responsibility. For the public official above all others there is need to remember the day of accounting, here, perhaps, at the bar of human opinion, but surely hereafter at the judgment seat of Him whose sentence is absolute: "Give an account of thy stewardship" (Luke xvi, 2).

The conduct of one's own life is a serious and often a difficult task. But to establish, by the use of authority, the order of living for the whole people, is a function that demands the clearest perception of right and the utmost fidelity to the principles of justice. If the good of the country is the one true object of all political power, this is preëminently true of the legislative power. Since law, as the means of protecting right and preserving order, is essential to the life of the state, justice must inspire legislation, and concern for the public weal must furnish the single motive for enactment. The passing of an unjust law is the suicide of authority.

The efficacy of legislation depends on the wisdom of laws, not on their number. Fewer enactments, with more prudent consideration of each and more vigorous execution of all, would go far toward bettering our national conditions. But when justice itself is buried under a multiplicity of statutes, it is not surprising that the people grow slack in observance and eventually cease to respect the authority back of the laws. Their tendency then is to assume the function which rightly belongs to public executive power, and this they are more likely to do when aroused by the commission of crimes which, in their opinion, demand swift retribution instead of the slow and uncertain results of

legal procedure. The summary punishment visited on certain offences by those who take the law into their own hands may seem to be what the criminal deserves; in reality, it is a usurpation of power and therefore an attack upon the vital principle of public order. The tardiness of justice is surely an evil, but it will not be removed by added violations of justice, in which passion too often prevails and leads to practices unworthy of a civilized nation.

THE PRESS

For the removal of evil and the furtherance of good in the social and political spheres, an enlightened public opinion is requisite. The verdict rendered by the people must express their own judgment, but this cannot be safely formed without a knowledge of facts and an appreciation of the questions on which they have to decide. As the needed information ordinarily is supplied by the Press, it is at once obvious that the publicist has a large measure both of influence and of responsibility. He speaks to the whole public, and often with an authority that carries conviction. In a very real sense he is a teacher, with the largest opportunity to instruct, to criticize, to fashion opinions and to direct movements. When the use of this great power is guided by loyalty to truth, to moral principle and patriotic duty, the Press is an agency for good second only to public authority. When through its influence and example the people are led to respect law, to observe the precept of charity, to detest scandal and condemn wrong-doing, they may well regard the Press as a safeguard of their homes and a source of purity in their social and political relations. From it they will learn whatsoever things are just and pure, whatsoever are lovely and of good report. But no man has a right to scatter germs of moral corruption any more than he has to pollute the water supply of a city. The Press which condemns the one as a criminal deed cannot lend countenance, much less cooperation, to the other.

(To be continued)

A CONSTRUCTIVE POLICY FOR CATHOLIC HIGHER EDUCATION.¹

I

The effects of the World War have wrought great changes in the relation of the United States to the rest of the civilized world. Some of these changes appear to be definitely determined, while others are still in process of development. In international politics, for instance, it is plain enough that the center of gravity has shifted from Europe to this side of the Atlantic. The same is true of international finance. What is perhaps not quite so obvious, but nevertheless equally certain, is that international leadership in education is undergoing the same change of position. Let me call your attention to some very clear evidence of this.

It may be said that before the war Germany was the schoolmistress of the world. Students from every civilized land thronged her universities, to the extent that their numbers finally became a source of embarrassment, and regulations had to be framed to safeguard certain prior academic rights of her native students. Not only was this foreign student body numerous and of wide-ranging origin, but it was made up of the pick of the graduates of the colleges and universities of the world. We in America were probably as much under Germany's influence in this respect as any other nation. We are all familiar with the fact that our universities, though fundamentally of English origin, have been remodelled so as to conform to German ideals and standards. During several generations the flower of our American student body was attracted to the German universities, to bear back with it on its return and spread abroad in our land the ideals of German intellectual culture.

Even before the great war, there were not wanting signs of an impending change in this condition. The war has hastened the change, and the United States has now become the new international Mecca for university students. Students are

¹Paper read by Rev. James Burns, C. S. C., at the annual meeting of the Catholic Educational Association, held in New York in June, 1920.

flocking to us from every quarter of the globe. They come from every country of Europe, from every country and section of Asia, especially China, Japan, and the Philippine Islands; they come from Egypt and South Africa; and in preponderant numbers from Canada, the West Indies, and the various countries of Central and South America. During the year 1918-'19 there were 6,636 foreign students, representing eighty-four countries, attending 466 colleges and universities in the United States. It has been estimated that during the past scholastic year the number was larger than 10,000. Many of these students are graduates of the colleges, gymnasiums, or lyceums of their respective countries. "The war has aroused a great interest in the United States in every country of Europe," says the director of the Institute of International Education in his recent report, "and large numbers of students are anxious to come here to study. This is also true of Latin America, the Far East, and the Near East. The Institute receives daily requests for information upon the subject from all over the world."

These conditions undoubtedly mark the beginning of a new educational era for the United States. American educators, aware of the greatness of the opportunity, are busily engaged in efforts to increase their endowments, multiply their professorships and fellowships, enlarge their accommodations, and add to their laboratories and equipment. There is everywhere evident a tendency to broaden admission requirements and to raise standards of class work and graduation. Various associations and agencies, besides the Federal Bureau, are furthering the standardization of the colleges. There is a general movement on foot to adjust and regulate more harmoniously the relations of institutions of higher education among themselves, as well as their relations to the various professions which look to the colleges and universities for their recruitment.

II

What part are Catholic colleges and universities to play in this new educational development?

Our colleges and universities have grown up because they represent a vital need in the nation, and their work will probably be of even greater consequence for the preservation of the

national life and spirit in the years to come. They have made character training, through religious and moral instruction and guidance, one of their essential aims; and high-thinking American parents will always want this kind of education for their children. Changes in the material concomitants of life or in the customs of society cannot change human nature. Neglect of duty in this matter by so many American colleges will but make our position the stronger and our national service the better appreciated.

It is by no means implied that we have arrived at perfection as regards religious and moral training. We have still much to do in both respects—perhaps I should also add and much to undo. Our disciplinary system has undergone, in most instances, very great changes during the last quarter-century. A further broadening of discipline might prove very helpful to many colleges as well as to the cause of sound moral training.

Religious influences, likewise, must be brought into more intimate relationship with the needs and aspirations of the individual student. Students everywhere need more religion than they have, but this improvement must be sought through voluntary practice on the part of the students rather than through enforced observance. The work of Father Garesché and others has shown what splendid possibilities lie in this direction. The study of ways and means to develop a deep personal religious spirit in the college student is of transcendent importance and it demands the best energies of a capable and devoted spiritual leader in each institution. Intrinsically, it is of far more importance than the work of the director of studies. It might be possible for all of us perhaps to do more than we are doing for our students in religious ways. A comparison of the percentages of daily communicants in our institutions of higher education would be most interesting and instructive.

But while the necessity of religion and morality constitutes a guarantee of the continuance of our colleges and of their continued fruitful service, it affords no guarantee of their future academic efficiency or standing. It affords no answer to the question I have proposed. The question remains as

to how we can best enter into the spirit of the new educational movement that is stirring in the land, and thus procure our full share of the benefits and advantages which are certain to result from it.

There are, it seems to me, several things which we can and must do. There are several vital needs which must be supplied if our colleges and universities, either collectively or singly, are to make the most of their present opportunities. These needs are not, indeed, peculiar to the present time. They have existed all along; but they demand our attention today as never before, both because with the growth of our system of higher education they have become ever more acute and urgent and because it is only through special efforts in their direction that we can hope to keep Catholic education in the United States on the higher levels of academic competency and success.

III

There is, in the first place, need of more effectual and systematic coordination of the work of all our institutions of higher education.

We have in all some threescore Catholic universities devoted to the work of higher education. About a dozen of these are universities in the real sense; the rest are colleges, with a regular four-year curriculum. Practically all the universities have a law department; many of them have no medical department, and no immediate prospect of its establishment. For a successful medical department, a large endowment is almost indispensable nowadays. We have several medical schools which have excellent standing with the profession. The other day I received a letter from the president of a Catholic university, pointing out the special reasons why the graduates of our colleges or of pre-medical courses in our colleges should be directed to medical schools such as his. This is a good suggestion of the kind of coordinative work we need. Why should we not direct our boys, so far as we legitimately can, to such places for professional studies?

Again, take the school of engineering. We have only a few schools that offer a course in engineering. To build up an engineering school usually requires either a large endowment or

a long period of time. Our school at Notre Dame represents a growth of more than forty years. The fact is that very few of our institutions have any ambition to establish courses in engineering. Still, we do not need many such schools. A few of them, properly distributed, will amply suffice for the needs of the Catholic body. Why should we not lend a helping hand to each other in this matter? Why should not our high schools and those of our colleges which do not possess such facilities direct their graduates who want this kind of training to the Catholic engineering schools already established and in which these students may take the desired courses?

The same is true of graduate instruction. Many of our universities have developed graduate courses, usually along special lines in which they possess peculiar advantages or for which they have special facilities. The Catholic University of America has the largest and most fully developed of our graduate schools. It is, moreover, the one university under the direct control of the American hierarchy. It eminently merits the active support of all our colleges and of all our universities which do not offer corresponding graduate courses. Coordination of effort here would mean, on the part of the colleges, the directing of their graduates who are ambitious for post-graduate work by preference to the University at Washington or to our other Catholic universities. I know that many of the colleges are doing this, and doing it very effectually. I only wish to suggest that the time is ripe for greater and more consistent efforts of this kind. The graduate courses in all our universities are suffering more from lack of students than from lack of endowment.

I will go further and say that, apart from the relations of our colleges and universities, the time has come when closer cooperation has become imperative between colleges and colleges. No two of our colleges are exactly alike, and most of them differ from each other in matters which have fundamental importance for the parent or the student in making his choice of a college.

There are, for instance, important differences between the colleges in respect to the curriculum. Some offer only the traditional classical course; others allow the substitution of a mod-

ern language for Greek. Some, which are favorably situated, have instituted a department of agriculture; others, taking advantage of their location in large centers of population, have organized a department of commerce. A four-year course in general science has been introduced in certain instances, and also a two-year pre-medical course. It is altogether likely that such variations from the traditional common type will become more frequent and important in the coming years. Again, there are necessarily important differences between the college which offers students private rooms and the college in which the students live in common dormitories, between the large and the small college, between the college situated in or near a large city and the one situated in a country district or a small town. Above all, variation in the rates and expenses covers a wide range. There are still colleges where a boy can get through on \$300 a year; in others the regular charges will run up to \$600 or more. Some of the boys in our larger colleges would save much money and do just as good work if they made the first two years of their college course in a smaller institution nearer home.

Such considerations should be taken into account in the selection of a college for the Catholic boy. College executives or representatives who may be in a position to offer advice in the matter ought to bear in mind not only the interests of their own institutions, but also the interests of the boy and of his parents, and the general welfare of Catholic higher education. It would be extremely helpful if we had some sort of a Catholic educational directory, or at least a complete list of our colleges and universities, showing in tabular form their location by states, with their registration, courses of studies, rates, and such other information as parents and other interested persons would need in making a proper choice. The four-page table of this kind which, I believe, the Secretary General of the Association is preparing, will not only be very valuable in itself, but will be likely to lead to even more important cooperative work among us later on.

IV

A second vital need is for the development of a more ardent scholarship among our students.

All American colleges and universities today contain a considerable proportion of young men who are devoid of intellectual ambition or purpose. They go to college not to study but just to enjoy the experience of college life and to obtain a degree. All earnest American college men have to face the problem of what to do with students of this type. Their presence is a real detriment to the college. Nevertheless, we have them, and they cannot be got rid of. How can this comparative indifference towards the more serious purposes of college life be changed into genuine intellectual interest? How at least can such students be dealt with so that, while acquiring the minimum of knowledge requisite for a degree, if this is all that they can be induced to acquire, their sluggish passage along the pathways of learning may not obstruct the progress of the many real students?

I have heard one of our ablest and most experienced American educators, in discussing this problem, advocate as a remedy for this universal condition a separation of the brighter boys in each class to form an advanced section under the guidance of the professor, the rest of the class being left to the care of an instructor. At Princeton University students are gathered together in small groups for special readings and discussions, outside of the regular class hours; and I was told only recently by a Princeton professor, who had had many years' experience of this system, that, on the whole, the arrangement has produced excellent results in the way of scholarship in some departments. Other plans are being tried in a number of schools. While recognizing the existence and importance of this problem, we may very profitably study the results of the earnest work that is being done in many places to foster the spirit of scholarship among students, with a view to applying this experience to the solution of the problem as it may present itself in our own local circumstances.

Our solution of this problem would be rendered very much easier if we were in a position to attract to our colleges all the bright Catholic boys from the high schools. As a matter of fact, however, many of their most talented graduates never reach us. They are drawn to non-Catholic institutions by the offer of scholarships or of equivalent advantages. There

is an ever increasing number of Catholic parents who have the ambition to give their children a college education, but who cannot afford its entire cost; and the number of Catholic boys who need some assistance to enable them to enter our colleges is therefore sure to become proportionately greater in the future. A few weeks ago, I received a letter from a Catholic boy who stood first in the graduating class of a public high school, he stated that all the other members of his class had been offered scholarships at non-Catholic institutions; and that, since he would prefer to attend a Catholic college, he wanted to know if we could not give him a scholarship. Last fall, several hundred boys of this class, all high school graduates, had to be refused at Notre Dame, because we had not scholarships or equivalent special opportunities to offer them—and this, after our employment bureau had secured, in or near the University, for at least one hundred and fifty students, positions which enabled them to provide partially for their expenses.

The drift of Catholic boys to non-Catholic colleges and universities is the result of poverty quite as much as of wealth or the ambition for social distinction. How shall we deal with this situation? How shall our colleges provide for these thousands of applicants who cannot fully meet our charges? Talented minds are very numerous among boys of this class. Many of them are destined to become leaders among their fellows. Their admission would immeasurably strengthen the spirit of study and scholarship in our colleges. This problem is evidently so universal and so consequential that efforts on a corresponding scale will be required if it is to be dealt with satisfactorily. It is more than an individual college problem. It is more than a diocesan problem. It deeply concerns the future of the Church in the United States, and it well merits the attention and study of the Committee on Education which was recently appointed by the hierarchy. The day may perhaps come when in every diocese there will be a scholarship fund, controlled and administered by the bishop, the revenues from which will be distributed annually among the colleges of the diocese, for the benefit of poor but talented boys who otherwise would be shut out from any prospect of a higher edu-

cation under Catholic auspices. Not the least of the beneficial results of such a condition would be the substantial and permanent cooperation which would thereby be established between the supreme ecclesiastical authority in each diocese and the college or colleges conducted within the diocese by religious.

V

Finally if we have need of a deeper scholarship among our students, there is an even greater and more urgent necessity for the development of this quality among our teachers. If America is to become the center of the intellectual life of the new civilization which is arising out of the cataclysm of the great war, she can become so only through the superior intellectual power and intellectual productivity of American scholars.

As a nation we have devoted our attention chiefly to the practical side of human life. Following the national bent, American universities and colleges have over-emphasized the importance of the practical sciences and the other utilitarian subjects of study. What have we added to the knowledge or thought of the race in philosophy, literature, poetry, art, or pure science, to say nothing of theology? And yet it is to these simplest, purest, and most direct products of the human mind that humanity ultimately looks in evaluating the intellectual contributions of any age or land to civilization.

The national neglect of these higher things of the mind offers a golden opportunity to Catholic educators. The opportunity is all the greater, because our colleges and universities have steadfastly kept these traditional culture subjects in the first place, refusing, at no slight cost to themselves, to substitute for them those practical subjects which have to do rather with the material side of life or with the business of making a living. We are now in a position to render a great national service, to render a great service to humanity, and to increase indefinitely our own educational power and influence, by making our institutions of higher education so many living centers of this highest culture, thus providing a wholesome counterbalance to the all-prevailing tendency towards the practical.

We lack large endowments; but granted the teachers what endowment is needed for the development of a school of genuine poetry, or of literature, or of art, or of philosophy? For such things, great buildings or expensive equipment are of but secondary importance; teachers only are needed and are sufficient—teachers who are thoroughly trained and equipped for their work, and who have that blessed passion for knowledge and truth which enables them to go on toiling and searching to satisfy these deeper cravings of the mind, whatever may be the difficulties. Such teachers are almost necessarily intellectual producers, as well as scholars.

This, as I see it, must be our supreme task during the coming years, if we would fully measure up to our opportunities and responsibilities. We have, as yet, done comparatively little in this way. We have been busy with more fundamental matters. But our colleges and universities are now built. It remains only to breathe into them this breath of the higher academic life which is necessary to give them name and place as essential units in the new intellectual order within the nation.

Let it not be said that our teachers have not the time for this, that they are overburdened with classes or administrative duties. The busiest teachers, it will be found, generally have most time for study and writing. It is, as a rule, the busiest teacher who accomplishes most. It is not a question of time or opportunity, so much as of ideals and atmosphere. The men who, within my observation, have studied and written most, are men who have been the most heavily burdened with classes or other academic duties. It is the lack of the will to study and write, more than anything else, which buries in disuse or decay the fine fruit of university training.

Nor does great accomplishment here depend altogether upon the possession of special talents. Given a scholarly will and ambition, men of moderate ability may accomplish much. Their individual contributions may not seem so important; but the cumulative effect of these will have a very important influence in giving an institution a reputation for scholarship. Moreover, their work will help to create an atmosphere of higher study in the institution, and will thus foster the devel-

opment, in others as well as in themselves, of talent which would otherwise remain dormant or unemployed.

The most important of the elements that make for the academic standing and success of a college or university, whatever its size or situation or circumstances, is undoubtedly the character of its teachers and the quality and amount of their scholarship. Great teachers invariably attract earnest, talented pupils. A college which produces a great English stylist, or a great artist or critic or philosopher or classical scholar, will see students coming from far and near to study under such a master. A Gildersleeve, at Johns Hopkins, was able, even in this utilitarian age, to attract from every part of the country enthusiastic students to his courses in the ancient Greek. It was her teachers that made Germany for so long a time supreme in education and intellectual culture, and that drew eager young minds from the ends of the earth to study in her cities and towns and to esteem it a special privilege to be able to do so. It is America's teachers, above everything else, who are now attracting foreign students to American colleges and universities.

Great teachers, and great teachers only, can fill our Catholic colleges and universities with eager and ambitious students and arouse that public interest in our work which will bring us needed material resources and endowment. Great teachers in our colleges and universities can give America a Catholic literature, a Catholic art, and a Catholic philosophy, and thus offset the fatal materialistic tendencies in our national life. The work of a single generation of great Catholic teachers would suffice to inaugurate a new epoch in the history of that ancient and noblest culture towards which the deeper aspirations of the race have ever instinctively turned. Without such a development, America cannot, I am persuaded, fully possess or long retain that high intellectual place and office which she seems now so happily destined to occupy among the nations.

THE INDUCTIVE AND DIRECT METHODS OF TEACHING LATIN

Efforts which have been made of recent years to discover the most direct and efficient way of teaching Latin have developed two new methods, the so-called Inductive and Direct Methods. Neither of these has been adopted to any great extent, but both have been and are frequently, even now, topics of discussion at meetings of teachers of Greek and Latin. It is our endeavor to discuss the nature and purpose of each method, as well as the results of their application, in so far as we have been able to ascertain them.

The advocates of the so-called "Inductive" Method maintain that their method, besides being shorter than any other, produces a higher attainment in exact scholarship. "Our young people," they say, "not only learn Latin more quickly by this method, but they learn it more accurately than they have done by any other means hitherto employed." A system which pretends to such attainment surely deserves our serious attention.

The Inductive Method of teaching Latin seems to be the giving of one or several illustrations of a principle and the deduction therefrom of the principle itself. Theoretically the student is to be encouraged to make the deduction independently. Thus in one of the several beginners' books which have followed this method, when teaching that "The subject of a finite verb is always in the nominative case," and that "A predicate adjective or noun agrees in case with the subject of the verb" we read:

Examine the following:

1. *Rosa est pulchra*, the rose is pretty.
2. *Rosae sunt pulchrae*, the roses are pretty.

Note in these sentences:

- a. That the subjects *rosa* and *rosae* are in the nominative case.
- b. That the verb is singular, when the subject is singular; and plural, when the subject is plural.
- c. That the predicate adjectives *pulchra* and *pulchrae* agree with the subject in case."

Instead of the simple statement of a principle which the student must learn, followed by an illustration of the same, the student is led to discover the principle himself, by observation and reflection. The term "inductive," however, as applied to this process of reasoning, is clearly a misnomer. In logic, as we all know, any real induction is the process of inferring a general law or principle from the observation of all or at least many particular instances. What the pupil being taught the "Inductive" Method actually does is to take examples which others by processes truly inductive have found to be typical, and from them to discover the general rule. In reality the process is the very opposite of inductive, *i. e.*, deductive.

The process of thought has been expressed formally as follows: "1. The example before us illustrates a universal principle. 2. The example before us illustrates the following truth (*e. g.*, that the subject of the infinitive stands in the accusative case, or that adjectives of 'fulness' are construed with the genitive). 3. Therefore it is a universal principle that the subject of the infinitive stands in the accusative, or that adjectives of 'fulness' are construed with the genitive."¹

Strictly speaking, the mere name of a method of teaching is of little consequence in estimating real values. In this case, however, teachers as well as pupils may be led to believe that they are going through a much more serious process of thinking than is actually the case. Furthermore, when the advocates of the "Inductive" Method assert that pupils taught in this way attain a higher standard of exact scholarship, we can hardly agree, because the process itself, as far as scholarship is concerned, is not exact.

Perhaps the promoters of this system have done some good in calling our attention to an aspect of language study which should never at any stage be entirely ignored. We mean the stimulating of the pupil's observational and reflective powers. However, it is a grave error to make what should naturally be subordinate the sole controlling principle.²

In the first few months of Latin study, if it is being pursued in the logical order—*i. e.*, the order of the grammars—the

¹Bennett and Bristol, *The Teaching of Latin and Greek*, 82 note.

²*Of*. Report of the Committee of Ten on Secondary Studies, 64.

student is faced by a task of pure memory. He must learn a great variety of sounds, accentuations, forms, and inflections, without a thorough mastery of which he can hardly continue the study of Latin with profit. Now, it is admittedly unwise to cultivate the memory to the exclusion of the other faculties, but memory undoubtedly holds an important place which in the trend of modern educational methods has been more and more ignored. An abundant opportunity for the cultivation of the observational and reflective powers will come in the years that follow the first two or three months. The student will face his task with all the fresh energy of commencing a new language, and will carry it through much more effectively, than if embarrassed by the additional mental processes of observation and reflection. Even later in the first-year course, when the student comes to the study of syntax, the task of inculcating a general principle into a young student's mind is so difficult that we will be rendering it doubly so if we attempt to make the student deduce that principle from observation. In the study of Latin it is better by far in no way to diminish the great work of the memory which faces the student in the first period. Any lessening of this work merely makes Latin the more of a drudgery in later years when the student should be concerned solely with matters of interpretation of the text and should not be handicapped by an inadequate knowledge of forms and ordinary syntax which he should have mastered in the first year.

Furthermore, all the beginners' books which have employed this "Inductive" Method contain many other faults which almost preclude a fair judgment of the fruits of the educational theory in question. They are unsystematic, disassociating matters which should be kept together, and associating material which has nothing in common. They introduce the translation of English into Latin before the forms have been thoroughly mastered. In short, they try to teach a little of every phase of Latin study at the same time, preventing a concentration of the student's mind and causing needless confusion. Experience in no way seems to have shown that this method is an easier, shorter, and more efficient way of mastering the essentials of the Latin language.

The Direct Method of teaching Latin is more recent than

the one just discussed, and at present is very much before the educational world chiefly because of the activity of a well-known publishing house in advertising a series of textbooks especially adapted for the teaching of Latin in accordance with this system. The Direct Method of teaching Latin is a slight variation of the system as applied to modern language teaching. With modern language it is based on a psychological principle of imitation. The pupil learns by imitating his teacher, by saying what he says, and the grammar only comes in afterward to explain practice. This method has been slightly modified as applied to Latin, because of the highly inflectional nature of the language and the strangeness of its syntax. The grammar forms the real basis of the work, and determines to some extent the arrangement of the subject-matter. In all essentials, however, it is the same.

The Direct Method of teaching Latin may be briefly described as follows: Every new step in learning the language is explained by an exercise or story. Before taking up the story, however, the new point of grammar is put before the class by means of concrete examples, explained still further by references to the grammar. The principle is then put into oral practice by a series of questions and answers on the part of the teacher and pupils respectively. Thus in teaching the Accusative of Extent, the teacher will put such questions to the pupils which they must answer correctly: "*Quamdiu in ludo sumus cottidie?*" "*Quam longe tu abes a magistro?*" "*Quam longe tabula distat a ianua?*" etc.

When the students have shown by their answers that they understand thoroughly the point under discussion, the story illustrating this same principle of grammar is then taken in hand. The class, at first with their books closed, listens to the story as it is explained by the teacher, in Latin, and answers questions in Latin as they are put by the teacher to drive home the various parts of the narrative. If a pupil cannot explain anything himself, he is made to repeat the explanation as given by the teacher. After a while explanations of important words may be taken down by pupils into notebooks and learnt by heart.

The story may then be read in class from the book. This step is never taken, however, until it is certain that the class

will have little trouble with the story as the result of the previous explanations. The subject-matter and the vocabulary are then assigned for home work, and this in turn is presented in class by reconstructing the story again by means of question and answer.

The chief recommendations in support of this system as set forth by its advocates are that the student acquires an exact and rigorous intellectual discipline, procuring a truly keen interest in his work.

Several serious objections, however, arise at once against the general acceptance of this method, granting that it is all that its supporters profess. In order to obtain the proper results a considerably longer time should be devoted to learning the elements of the language than we can give with the curriculum now generally in vogue. In certain private schools, particularly in England, where the study of Latin is commenced very early, there is no difficulty on this score, but in general here in America the secondary school curriculum allows too little time for the proper practice of this system. Furthermore, with the entire structure of this method based on constant questioning on the part of the teacher and answering on the part of the pupils, it is impossible for a teacher to have more than a very few students in a class. Necessarily only those who take an active part in the conversation will profit by the work, and the number which can possibly be handled in this way in the ordinary recitation hour is very limited. Constant individual attention would be vital, and this is a real obstacle for most of our public as well as parochial schools, where classes are very large by necessity.

Again only those teachers who are remarkably well versed in the language can apply this method effectively, and this we regret to say is not the case with by far the great majority of our Latin teachers. This is not necessarily a reflection on the teacher, because as things are now he probably has many other subjects to teach or other duties to perform which preclude his acquiring a real mastery over any one subject. Then too it seems as if clearness of explanation must be sacrificed, at least in the more difficult parts of the syntax, if English is not resorted to, and clarity of presentation should never be

sacrificed merely for the sake of keeping up the speaking of Latin in the classroom.

Finally it tends to give the pupil a false notion of the language itself. Latin as we know it is essentially a literary language, and the rewards for studying it come from investigating and interpreting the literature as well as in part from the mental training derived from learning to write the language. What the spoken language of the Romans was, as far as syntax goes, we may learn from various sources, such as inscriptions and early dramatic literature, but as to how it was actually spoken we know little enough. Therefore, what the pupil hears and learns in the classroom is really a new language of Latin peculiar to the teacher himself.

The actual results of the adoption of this method of teaching Latin show that it has succeeded only in a few isolated cases where the teachers were acknowledged as being of exceptional ability. As a rule, under this training pupils become very glib in expressing themselves in choppy sentences about ordinary affairs of the classroom, but they are usually deficient when they approach the interpretation of a text in anyway difficult. These students have not gone through the proper mental processes to train the mind properly to approach the problems of textual interpretation, so that in addition to lacking the expected power to translate, the pupil has also failed to receive the proper mental discipline. This we find to be the case where the system has been applied in the ordinary school curriculum. Modern language teachers make similar objections to this system as practiced in their own sphere of work.

The Inductive Method of teaching Latin has, however, drawn our attention to one feature which may be adopted to advantage. Attention should be paid perhaps to some sort of Latin conversation, if only as a means to enliven the classroom and awaken the interest of the pupil. But this would be only a side issue and should be kept as such.

ROY J. DEFERRARI.

THE BIRTHPLACE OF A GREAT IDEA

"The welfare of America is closely bound up with the welfare of mankind." The spirit of those words of Lafayette rang through our land, and America kept his faith in her unbroken.

Today we stand and gaze at the great bronze equestrian statue of the illustrious Frenchman, who with his gallant friends sailed across the sea to fight for the freedom of our own shores. What a day it must have been to the people of Metz, the 21st of August this year, when Marshal Foch unveiled the monument and President Deschanel received it in the name of the French Republic! There it stands on the very spot where the carved stone image of the all-powerful German Emperor for many years frowned down upon the passers-by. Years of oppression and occupation and the terrors of war were hardly past before all these emblems of the hated rule were destroyed, and happiness and peace reigned again in the hearts of a people returned to France.

Astride a powerful horse he sits with head uplifted and face expressing the "great idea" of his life—"Liberty." Paul Bartlett, the American sculptor, has wrought a work of compelling interest, which stands on a pedestal covered with bas-reliefs representing Columbus, Pershing, Wilson, and Foch, together with the arms of Lafayette and the United States.

We wonder at a thought. The Knights of Columbus have presented their gift to the ancient city of Metz, the capital of Lorraine, as a memorial to the Americans who fought for freedom on the battlefields of France, and the return of the lost provinces of Alsace and Lorraine. But did they for a moment think of the fitting resting place they were selecting for this statue of Lafayette? The year 1774, in this old garrison city of Metz, encircled by forts, saw the "great idea" born to Lafayette. A captain there at the time, he was a guest at a banquet given in honor of the visiting Duke of Gloucester. His curiosity was greatly excited as he listened to the talk of the troubles of England and her colonies. The "great idea" fired his imagination and sank deep into his heart. Against the opposition of his family and friends, dis-

obeying his King, he carried out his purpose, and offered at first hand his services to a people fighting in the noble cause of Liberty. Today his name is linked with that of Washington in the history and hearts of America.

Many interesting facts are woven in the history of Metz. The people of the surrounding country were called *Mediomatrieu* by the early Romans. In the fourth century *Mediomatrici* was the seat of the Bishop, and later this was shortened to *Mettis*. During the Roman period it was the chief town of the Gallic tribe, and a great fortress. Later King Theodric of Austrasia ruled the country, and the fourteenth century found the Germans in possession, followed by the French in 1552, the Germans again in 1871, and 1918 saw it returned to France. In Roman times there was a great amphitheater here and underneath the subterranean passages extend in every direction, many of them unexplored.

The old walled city was surrounded in 1870 by the enemy and bombarded on every side. The frightened people took refuge in their damp cellars, while shells crashed and exploded over their heads. Then came a day when the cannon stopped and a great silence fell. "What did it mean?" Venturing to their doors, at the beating of a drum, they heard the public crier announcing "The French Army is defeated," and looking toward the cathedral they saw a white cloth hanging from the spot where once the flag of France had floated.

The names of two great men are written deep on the hearts of the people of Metz. Mons. Dupont des Loges, the Catholic Bishop of Metz in 1870, was a much loved leader of his people in those trying days after the war. His like has not been seen until the days of Cardinal Mercier of Belgium. He it was they sent to Berlin as a deputy to represent the city, where again and again he stood up before the German Parliament and denounced the occupation and rule against which his people still rebelled. And Marshal Foch, that great man of our own time, spent his early years in Metz, receiving his education there at the Jesuit College. After 1871, rather than become a German subject, he returned to France, and the world today honors and reveres his name as the commander of the victorious troops of the Allies, who brought freedom once more to the city which held the memories of his youth.

Metz is the great stronghold of the province of Lorraine, surrounded by high hills crowned with forts. After 1870 the old walls were destroyed by the Germans, and now the new forts stud the outskirts farther away from the city.

Then came the World War, and in September, 1918, the Americans shelled the forts and fortifications again and again, but spared the city, letting an occasional shell fall within to show what they could do. How joyful were those first days of release from the foreign hand. All the statues of illustrious Germans were destroyed; William no longer sat upon his horse of stone and Frederick, with a heavy rope around his neck, was hauled down from his lofty pedestal. Clocks were set to French time, and Emperor William of cathedral fame bore a heavy chain around his neck.

Followed by that never-to-be-forgotten day in November, 1918, when General Petain entered the city and took his stand in the Esplanade to review the French troops. From early morning the roads leading into Metz were crowded with peasant folk to take part in the celebration. Streets and squares were packed long before the afternoon came, with the airplanes circling overhead and dropping little French flags. A long procession of Lorraine people waited at the "Port de France" and escorted into the city those brave men who had done their share toward victory. On they came, French generals, French officers and men. Cannon from the forts fired a salute. The famous cathedral bell pealed a challenge to other bells to join in a welcome. Bands played. Tears of joy ran down the faces of old French men and women who could remember the days before the war. But happy smiles broke through the tears and they joined in the refrain "Vive le Republique," "Vive la France." And that mass of waving flags—flags which the Germans would not allow the factories to make for the great day, and which the people cut and sewed out of material which cost about \$20 a yard. Often in an open window one saw the glum faces of Germans who still remained, but whose curiosity overcame their loyalty. As night came on torchlight processions wound in and out of the narrow streets, and fireworks from the forts turned the darkness into brilliant light.

Before 1914 the city was a great arsenal, containing 20,000 troops, with a total population of 70,000, one-half of which was

French. The streets were always filled with soldiers, the cafes resounded with their noisy talk and manners, and very often the people were subject to insolent acts and talk.

Today we find many interesting places about the old city. The great cathedral looms above it all, a masterpiece of elaborate carving and sculpture forming a frame for the wonderful stained glass in the windows, dating back to the thirteenth century. In the north aisle is an old Roman bath, formerly used as a font, and in the crypt are the tombs of bishops of the fourteenth century. A little sentiment goes with the large rose window. The people call it "the holy lantern" when it is lit from within. What a lack of taste was displayed by the Germans when they had the original west portal destroyed and a new one built. At the Imperial command the head of Daniel, the Prophet, was removed and replaced with one of the much-talked-of present William. Can anyone imagine that face above the robes of the great prophet and holding a scroll? But there it is. The tower and slender spire are of great beauty, the former holding the great bell called "The Mute." Old residents say it rang steadily for two nights and two days in 1870, and again in 1918 it was rung constantly by the Germans in celebration of imaginary victories.

A massive stone bridge of thirteen arches crosses the Moselle River at Metz. It is called the "Port-des-Morts," the Bridge of the Dead. The story goes that during the thirteenth century the old bridge fell and in order to have funds to build the present one, the government of the town claimed the best coat of every patient who died in the hospital.

The old chocolate-colored Camoufle Tower of medieval days still stands, without doors or windows, deserted. The Austrasian Palace, built of stones from the palace of the ancient Romans, was used during the war as a depot for troops, and the only remnant of the old citadel, built in the sixteenth century, is now a provision magazine.

Just outside of Metz was a great Roman aqueduct, and today the ruins of the arcades and tall pillars stand guard over the valley below, with its little white houses, orchards of peach and cherry, and gardens.

"Porte des 'Allemands," a gray stone fortified gate, with

turrets and towers, impresses one more than anything else of the long ago.

One cannot help but notice the difference in style and building done by the Germans, the post office with a balloon-like cap, the Central Railway Station with a great clock tower. Ornamentation of any sort is most fantastic; no special style is carried out in any one structure; the houses have windows of all sizes and shapes; the roofs are covered with tiles of every color and heavy cast-iron decorations weigh down the little balconies.

The site of the old ramparts and moat is now the Bahnhof Strasse and Kaiser William Ring—wide avenues with beautiful flower beds, green lawns and shady trees.

Here and there about the city one sees picturesque spots and customs, especially along the quays, where old French homes of many chimneys and little balconies with blooming flowers reflect in the river water below. One must not overlook the "Place Saint Louis," with its arcades of little stores and gossiping owners, which was nicknamed by the American troops "Fifth Avenue of Metz." Before the cafes and restaurants in the afternoon and evening the people sit smoking and drinking, for the beer is good and the wines are of fine quality. In the mornings one sees the women, with large flat trays on their heads, carrying the dough to the public bake ovens, and fat old peasant women driving small two-wheeled carts, with shining milk cans, over the rough cobblestone streets. Children play in the streets, peddlers trundle their wares along in wheelbarrows and carts, little jumpy street cars clang their noisy gongs, bullock teams slowly plod by and women carry bundles, great and small, upon their heads. Perhaps one comes across a little woman, shawled and white capped, standing at a doorway with folded hands, talking to her neighbor.

One of the pretty national customs still seen on the streets of Metz is the wedding celebration, lasting four days. The first day the belongings of the happy pair are taken to their new home by the groom in flower-decked carts. The next morning he starts out to deliver the invitations in person, and as each guest offers a glass of wine, one can easily understand why he has to be escorted home in the evening. The following

day brings the wedding. The guests personally bring their gifts to the bride's home, where the procession starts for the church. The groom and the maid of honor, arm in arm, lead the way, followed by the bride and the best man, and a long line of well wishers. After the ceremony comes a banquet and dance, and when morning arrives the happy and tired couple are escorted to their new home by relatives and friends with music and song.

So life goes on in the city. Peace and happiness have taken the place of conditions which tested their courage to the limit. But hope never died within their hearts and today they have their reward. The sight of those old French faces that memorable day of the "Entry of the French" smiles shining through the gently falling tears, hands waving the little handmade flags, and voices crying "Vive la France, Vive la Republique," expresses more than anything else their sentiment after a half century of German rule.

HELEN PATTEN.

THE TEACHER OF ENGLISH

"HEROES WITH A JOB"

Some Canadian soldiers, passing through England, left with the press a literary judgment. It was not pronounced *ex cathedra*, but rather *ex trench*, *ex canteen*. It had to do with the books sent to them to read during the war. A lot of these, they said, ought at once to be "scrapped" in the interest of English literature. Among the authors to be thrown on the junk heap they mentioned "particularly Dickens and Thackeray." The reason was that the heroes of those novelists "can't earn their own livelihood, and spend nearly all their time hanging after some old woman to get her money." Narrowly inspecting Thackeray, they were able to discover in his books only two heroes "who had some sort of a job."

Most devotees of Thackeray would undertake to name more than two of his heroes whose souls were not above work, but that is not the present point. Here is a new test, a new behest, laid upon romance. In a workaday world it must have workaday heroes. No more curled darlings of the drawing room, if you please. Modern virility can but loathe the dawdlers of Disraeli, "simpering in the gilded palaces of the rich." Not grace or wit or cultivation or the making of languishing eyes will captivate the fastidious fair ones of this age and day. The heroes of whom they dream and for whom they wait must be men with an adequate job.

Americans may take pride in believing that their own writers are rising to this high demand. We have this on no less authority than that of St. John Ervine. During a recent tour in the United States he was led to dip rather deeply into our current fiction—mostly, to be sure, in the periodicals. Mr. Ervine somewhat untactfully confesses that this reading was forced upon him to fill up the tedium of railway travel. Otherwise he might have missed it. Never mind this; the important fact is that he found American love stories nobly meeting the standard of the Canadian soldiers. The usual hero is a business man. His "job," of course, must be immense. He must be grappling with large affairs, running a great manufacturing plant, or a railroad; founding new industries,

developing unheard-of efficiency, breaking a strike or else heading one. And the comforting truth implied is that a man so equipped and so working is the true hero of the present, perfectly irresistible to the heroine of today. Where her mother or grandmother thought to find a hero, she sees only a villain. We mean the man who dabbles in letters and art, who has exquisite manners and practices all the delicate refinements of life. Him, Mr. Ervine bears clear testimony, the ladies of the living present think of as only a ridiculous or a dangerous figure. Not for a moment do their thoughts lightly turn to such a shameless creature without a job. Their truest raptures, their deepest enthusiasms, the heroines of American fiction reserve for Big Business!—*New York Times*.

ENGLISH, AND THE LEAGUE OF NATIONS

The English language was deemed to be the most advantageous language for international commerce and other purposes, and will be recommended to the league of nations for such use, as the result of a conference held recently in Stockholm to decide on a language to be recommended to the league of nations as a "universal language."

The question put to each member of the assembly was phrased as follows:

"Which language, living or dead, natural or artificial, seems to you to be best fitted, and to present least difficulties, for adoption as a universal auxiliary language?"

The result of the vote taken was a very large majority in favor of the English language. To preserve impartiality, the committee in charge of the conference decided to exclude from it all citizens of all countries speaking the three principal commercial languages—English, French and German. Notwithstanding this exclusion the English language was deemed to be the best known and best adapted to use for the league of nations.

The vote was disappointing to protagonists of the artificial languages. Ido receiving only five votes out of forty-seven, while Esperanto received only one.

The German language received only one vote, that of a

Finnish university professor. Three votes were given to Latin, eight to French and the remaining twenty-nine to English. Arguments advanced in favor of English were the number of nations speaking it, the extent and excellence of its literature and the fact that it is in wider commercial use than any other language.

Its prevalence in the far east was commented on by Chinese and Japanese members of the conference. The chief argument against it was its different system of spelling.

T. Q. B.

NOTES

The discovery of the signature of William Shakespeare, scrawled centuries ago on the wall of the "haunted gallery" of Hampton court, has just been made in London. Shakespeare authorities pronounce it authentic.

The disclosure was made when Ernest Law, the court antiquarian, was directing the renovations. On the wall of the old retiring room he found, after cleaning it, the letter "S," followed by illegible letters, concluding "kespeare," and beneath the rough sketch of a hand and the date 1606.

It is a matter of history that the Shakespeare company visited the palace at the date set down and played "Hamlet" before the then King Christian of Denmark. The company dressed in the "haunted gallery," near the great hall where the play was enacted.

The gallery, according to ancient traditions, is haunted by the ghost of Catherine Howard, one of Henry VIII's six wives, who was imprisoned there. History tells that she escaped from confinement while the king was praying in his private chapel, and that her flight was discovered by the court guards, who dragged her screaming to the king, interrupting his devotions.

It was long said that Catherine night-walked the gallery, shrieking.

Busy journalists and others who constantly need to refer to the careers of celebrities now dead should welcome the publication by the Macmillan Company of a reference work

entitled "Who Was Who," into which has been collected the biographies published in "Who's Who" for the years 1897 to 1916, inclusive.

"The writing of good prose," according to Alec Waugh, the novelist, "demands gifts that only come with the years—patience and limitless patience, constructive ability, a sense of the relativity of things, a knowledge of character and of motive that can only come with experience. . . . Prose requires maturity and a calm outlook far more than poetry does; lyric poetry is spontaneous, an expression of moods, a thing of youth. . . . If the bulk of poetry produced by men of under 40 during the last 300 years were set beside the bulk of prose produced by men of under 40 during the same period the general quality of the verse would be infinitely superior. In the same way the prose written by men of over 40 would be found to be better than the work of poets over 40. . . ."

In a lecture recently delivered at the University of Manchester, in England, Prof. W. B. Cairns, of the University of Wisconsin, paid tribute to the English origin of American literature. He took care, however, to point out that the early settlers, because of their strict religious views, denied themselves the best English models. They viewed the drama and the novel with distrust. This aloofness from imaginative writing brought about the curious result that, with the exception of two or three works, there was until 1800 nothing in American literature proper which an educated man might fear to admit he had not read.

When the change did set in, it was rapid. By 1830 Washington Irving, Fenimore Cooper and William Cullen Bryant had begun to write. Despite learned contentions to the contrary, Prof. Cairns is unable to find any indebtedness of Cooper to Scott, except that perhaps in a general way Cooper tried to do for his own country what Scott had done for Scotland, just as Scott, on his own admission, had been inspired by what Maria Edgeworth had done for Ireland.

Prof. Cairns properly repudiated the nickname of "the American Wordsworth" as applied to Bryant. It was due, he said, to the superficial fact that both wrote of nature, but while Wordsworth's poetry is often loaded with philosophic thought, Bryant is chiefly descriptive. The American public knows and loves its Bryant for what he is, and he needs no foreign tag to recommend him.

The middle of the nineteenth century brought the New English Renaissance, as it is sometimes called, and the writers who for a generation or two dominated the intellectual life of the United States did undoubtedly owe something to English influence, as their successors did to that of France, Russia, Scandinavia, and Spain. Prof. Cairns asserts that at the present day American literature is more distinctly national than ever before. In externals it approximates closely to English literature; the differences are the subtle but all-important differences of spirit. Literary movements now develop simultaneously on both sides of the Atlantic, and the relation is no longer that of borrower and lender.—*Washington Post*.

A Robert Louis Stevenson Club has recently been instituted in Edinburgh under the patronage of Lord Rosebery, Sir Sidney and Lady Colvin, Mrs. Fleeming Jenkin, Sir Graham Balfour and others. It has already nearly four hundred members in various parts of the world and has received many contributions for its collection of Stevensoniana, including unpublished manuscripts presented by Sir Sidney Colvin. The club hopes, as soon as it obtains the necessary funds, to purchase the house, 8 Howard Place, where Stevenson was born, and to make of it a permanent museum of Stevensoniana, which will include a complete library of all the editions of Stevenson's work, writings and literature bearing on his life and work.

Q. (S. M. W.) Some time ago I read an account of the discovery of a copy of the first folio edition of Shakespeare's plays containing marginal annotations by a contemporary of Shakespeare's and evidently the property of some one who

knew him personally and was a frequenter of the stage of his day. Can you tell me where I can find out the details about this copy and the facts as to its authenticity, etc.?

A. The alleged discovery and destruction of this priceless copy of the first folio edition of the plays of Shakespeare, published in 1623, are told in Mrs. Humphrey Ward's book, "A Writer's Recollections," published by the Harpers in 1918. It appears that in 1883 a certain Señor Gayangos, a very old man, told Mrs. Ward of his adventures in Spain, where he was collecting old Spanish books for an English client. On one occasion he visited an old library that was about to be sold. On the floor of the long room, Mrs. Ward says in her book—

"was a large brasero, in which the new librarian was burning up a quantity of what he described as useless and miscellaneous books, with a view to the rearrangement of the library. The old sheepskin or vellum bindings had been stripped off, while the printed matter was burning steadily, and the room was full of smoke. There was a pile of old books whose turn had not yet come lying on the floor. Gayangos picked one up. It was a volume containing the plays of Mr. William Shakespeare, and published in 1623. In other words, it was a copy of the first folio, and, as he declared to me, in excellent preservation. At that time he knew nothing about Shakespeare bibliography. He was struck, however, by the name of Shakespeare, and also by the fact that, according to the inscription inside it, the book had belonged to Count Gondomar, who had himself lived in Valladolid, and collected a large library there. But his friend, the librarian, attached no importance to the book, and it was to go into the common holocaust with the rest. Gayangos noticed particularly, as he turned it over, that its margins were covered with notes in a seventeenth century hand. He continued his journey to England, and presently mentioned the incident to Sir Thomas Phillipps, and Sir Thomas' future son-in-law, Mr. Halliwell— afterward Halliwell-Phillipps. The excitement of both knew no bounds. A first folio—which had belonged to Count Gondomar, Spanish Ambassador to England up to 1622—and covered with contemporary marginal notes! No doubt a copy which had been sent out to Gondomar from England: for he was well acquainted with English life and letters and had collected much of his library in London. The very thought of such a treasure perishing barbarously in a bonfire of waste paper was enough to drive a bibliophile out of his wits. Gayangos was sent back to Spain post-haste. But, alack; he found a library swept and garnished, no trace of the volume he

had once held there in his hand, and on the face of his friend the librarian only a frank and peevish wonder that anybody should tease him with questions about such a trifle."

Undoubtedly this unique first folio was burned up as so much worthless paper. As it was annotated by Gondomar, who was intimately acquainted with literary London, it is altogether probable, as Mrs. Ward declares, that it contained all kinds of Shakespearean revelations—even to the solving of the mystery of the "Dark Lady" and "Mr. W. H."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

The National Educational Association is pursuing its campaign for the Smith-Towner bill, as may be seen from the following announcement in the official Bulletin for September, 1920:

The Smith-Towner bill, which in its present form, has been before Congress only a little over a year, and in which all teachers are deeply interested, has aroused a great deal of discussion. The opponents of the bill continue to misrepresent it, declaring that it would centralize control of education in a federal department at Washington. The bill specifically provides against this and that the control of education shall remain exclusively under state control. It does not in any way change the management of the public schools. It simply provides that the National Government shall recognize the great importance of public education, and give assistance and support to the States in the promotion of education.

Notwithstanding the opposition, which comes almost entirely from those who have always opposed the public schools, the supporters of the bill are increasing in numbers and activity. The friends of the measure expect to bring it to a vote in Congress at the next session which convenes the first Monday in December. The Legislative Commission of the National Educational Association, authorized at the Salt Lake City meeting to push the passage of the bill, has been appointed and has begun active work. Other organizations which have endorsed the measure are becoming more active in their support. From now on the forces back of the bill will carry on an aggressive campaign until its passage is secured.

In spite of this statement, the voter will remember that by the Smith-Towner bill \$100,000,000 is to be appropriated annually by the National Government and to be expended as follows: \$50,000,000 to go toward the increase of teachers' salaries; \$22,000,000 to rural schools; \$22,000,000 to physical training; \$7,500,000 for the Americanization of foreigners; \$500,000 to enable the Department of Education to carry out the provisions of the act. It is not difficult, therefore, to understand the interest of the N. E. A. in favor of the Smith-Towner

bill. But it is hard to understand how any one, speaking in the name of public education, would dare to say that the Smith-Towner bill does not interfere with the States' control of education within their several borders, for by the provisions of the bill no State may enjoy its proportion of this large annual grant unless it meets conditions laid down by Congress. First, it must have a school term of at least twenty-four weeks in each year; second, it must have a compulsory school law; third, the English language must be the basic medium of instruction; fourth, the State must contribute an amount equal to that to be proportioned out to it by the Secretary of Education who is to be the sole judge whether all of these conditions had been fulfilled and may grant or refuse the apportionment. It may not be amiss to quote here the following passage from a letter addressed by Prof. William Guthrie, a recognized authority on Constitutional Law, to Archbishop Hayes, of New York:

Under the constitution of the United States no power has been delegated to Congress to regulate or control education in the several States [declares Professor Guthrie]. That subject was left within the exclusive domain and governmental duty and responsibility of the several states, and Congress cannot constitutionally seek, directly or indirectly, to regulate or control education in the States without violating the reserved rights of the States and the fundamental principle of local self government.

The provisions of the Smith-Towner bill would, in my judgment, inevitably involve an attempt at interference in the local affairs of the States, and the policy of so-called federalization of education, once established, would lead to an agitation and demand for a constitutional amendment in order to vest adequate and effective power of centralized supervision and control in Congress.

Any such increase of federal power and domination of state authority, responsibility and duty would be prejudicial to the best interests of the nation and of the states. The creation of a new executive department to be known as the department of education with a secretary of education at the head thereof and as such, a member of the President's cabinet, would bring the subject of education into politics and constantly pursued efforts to control the patronage of the department in the interest of the political party then in power.

The tendency of federal interference and direct or indirect

control would be toward centralization and standardization of education, and such centralization and standardization would in all probability prove to be prejudicial to the independent and satisfactory operation of existing separate private schools, including those maintained by various religious denominations for the purpose especially of securing for the younger children of the country the benefit of adequate religious as well as secular education.

MUSIC IN THE ARMY

Military music in its relation to the efficiency, morale, and contentment of the soldier is now emphasized by the War Department, which directs that specific attention be devoted to this subject. The organization of orchestras, regular drill periods for singing, and informal entertainments are provided for in a circular just issued by the office of the Chief of Staff. Commanding Officers are called upon to name a musical director in each organization, and provision is made for the appointment of civilians in this capacity when qualified officers or enlisted men are not available.

As Maj. Gen. P. C. Harris, The Adjutant General, says:

For many years the military value of bands has been understood and appreciated. Previous to the World War singing was considered only as a form of entertainment and not as a means for developing military spirit in the Army. Now, by creating and maintaining good spirits, making lighter the burdens of the march, overcoming self-consciousness, developing initiative, increasing the power of the voice and proficiency in giving commands, the value of singing as a contributing factor to the fighting efficiency of the soldier is recognized.

The War Department now requires the musical director to be responsible for singing, both instructional and recreational, for the entire command; the training of song leaders for all units; for the organization of orchestras and instrumental musical organizations, and for the preparation of musical programs for entertainments.

Civilians may be employed to carry out the education and recreation program of the Army where officers or enlisted men with the necessary qualifications are not available. However, in nearly every command there will be found an officer or soldier who is now or can be easily developed into a satisfactory musical director. Supervisors of vocational schools of music

may be utilized in directing the recreational activities of the command.

In order that this musical program may be rapidly and substantially developed, civilian musical directors will be assigned by the War Department to the military departments. Funds will be allotted to cover the salaries and authorized travel expenses of these departmental musical directors.

CAMPAIGN CIVICS

Community civics, an important subject, and one to which so much prominence has been given in the school world during the last few years, will be a travesty during this session unless "community" means our nation and issues which our nation is discussing. Only once in four years is such an opportunity for training for citizenship presented to the schools.

With a national election affecting 110,000,000 people, with every publicity medium filled with campaign speeches, with "if blank is elected, blank will happen" at every dinner table, the least the schools can do is to make campaign civics the basis of community civics during this semester.

The one objection by teachers will be that the subject is controversial. It is better to say nothing in the schools than to present Republican facts in a Democratic community or vice versa. This is a sad commentary if our schools are afraid of any subject that the whole nation is discussing. Controversial civics can and should be presented by teaching facts. Truth about facts is non-partisan and the teacher's duty is to teach facts, not to settle or judge.

A good starting point is offered by Labor Day and labor's part in the national election. Classes can discuss reasons for making Labor Day a legal holiday; the cost of stopping business for a whole day; results accomplished by labor through this holiday as compared with no legal holiday; how the community celebrates Labor Day; what editors and orators say about labor's place in our growing and voting; the labor plank in party platforms and the candidate's statements regarding labor; the two labor conferences held during the last year; the attitude of the American Federation of Labor to compulsory arbitration of labor disputes, are topics of importance.

Labor's wage has changed absolutely and relatively since

the last election. Isn't it of importance for high-school students to know how much the relative increase or decrease is compared with purchasing power; what is pledged by platforms?

Here exists also an opportunity to teach Americanization by presenting incontrovertible facts about bolshevism, sovietism, "radical labor." Today's students have a right to know more than "a bolshevist is a man with a lot of hair and a bushy black beard." A comparison of American principles with radical tendencies will drive home Americanism. Isn't labor in the national election worth at least a fortnight in this year's civic courses?

This can be followed by woman's part in the national election. For the first time 27,000,000 women will be entitled to vote for President. Here is an opportunity to teach, so that it will be remembered, the method of amending the Constitution. Such facts as registration for election, qualifications, part played by women in the national conventions, the platform planks dealing with women in industry and child labor would contribute to this topic. The League of Nations, national budget, the high cost of living, and the other main planks of the platforms will round out a most valuable course.

Classes should read two sides, clip newspapers and classify clippings, mount cartoons, prepare four minute speeches, have class debates, answer home questions. Dramatization of the platforms is possible as a public exercise. Mock conventions and school elections, will add to the interest as well as aid instruction.

During this semester civics should not be an elective subject or required only of first and fourth year students, but a required subject for all. It is the schools' only opportunity during the high school life of the present enrollment to teach the national election and the lessons growing out of it at a time when every pupil is readily interested and when so much can be done for efficient citizenship.

The Institute for Public Service, New York City, has been urging the teaching of labor civics for the past year and will be glad to furnish teachers and schools with suggestions for campaign civics.

PRODUCTION AND THE HIGH COST OF LIVING

The sign "Stop, Look and Listen" should be put up over every door in the land, and it is the duty of the university men of America as leaders in thought and action to help fasten it there, according to Frank McVey, president of the University of Kentucky. "In the face of the demand for high wages, more rents, larger prices and all the phenomena now familiar to the student," he continued, "every citizen is demanding more in order that he may meet the cost of every-day living."

This in itself is the natural way out of personal difficulties, but when multiplied by thousands of instances the mass of people are no nearer the end of their troubles than before. It hardly seems necessary in the year of grace 1920 to set forth the simple principle that production of goods for human needs is the only way in which human wants can be met. Yet all the evidence points to the conclusion that the principle has been forgotten.

Men have money, but the goods are not there in the quantity necessary for the needs of the world. Strikes are not likely to produce more goods and extravagance in their consumption will not bring them into existence. We must come to thrift, economy and hard work to restore the world to where it was.

The world is poorer than it was in 1880. The generation now coming on faces a less pleasing prospect than the one that is passing.

What is more disturbing is the lack of habits in the new generation for hard work and thrift. The hope of the world is to be found in a productive people, who know how to produce, who appreciate the great power of thrift and who are willing to forego the pleasure of the present because they know that capital is the result of saving and that labor without capital is a blind man groping in the dark. The times call for all of us to "Stop, Look and Listen" and having done that, to work and save.

The working machinery for carrying out the injunction of Dr. McVey is to be found in the Savings Societies, organized broadcast by the Savings Division of the Treasury Department, and the investment of savings in government savings securities.

Intent must be translated into action if the economic principles of economy, production, saving and safe investment are to become effective in America, according to Nicholas Murray

Butler, president of Columbia University. In a recent article, the subject matter of which is especially adopted to consideration by college men as leaders of national thought, Dr. Butler says:

There is little use in writing and speaking of the need for personal and governmental savings if we do not practice it as individuals. Any American who can possibly do so and yet meet his stated family expenses should make it a point to save something each week. Even if the amount saved each week be small, it establishes both a principle and a habit. If it be as much as a dollar, it will soon be sufficient, if placed in a savings bank at interest, to purchase some obligation of the United States, either a Liberty Bond of small denomination or a Treasury Savings Certificate, or a War-Savings Stamp.

EDUCATIONAL NOTES

A "Congress of boards of education" was a feature of the annual National Education Association meeting at Salt Lake City in July, the theme being "Financing and Managing the Public Schools."

Establishment of industrial art schools in the United States, to meet the demand for designers and craftsmen, is urged by the American Institute of Architects.

Over half a million dollars is on deposit in one of the San Francisco banks to the credit of 20,788 school children. These school savings are in addition to large investments by the children in thrift stamps and war-savings stamps.

Approximately 20 per cent of all children in the schools are in need of corrective treatment for eye defects, according to a bulletin on "The Eyesight of School Children," soon to be issued by the U. S. Bureau of Education.

A one-story school building with as many as forty-eight rooms in a well-populated city and suburban section is possible under a plan adopted in Cuyahoga County, Ohio. This county now has four large school buildings of the one-story type, with from five to ten acres of ground for each building.

More than a thousand men and women of foreign birth were enrolled in the Scranton (Pa.) public evening and afternoon schools for non-English speaking men and women during the past year. Twenty-two nationalities were represented in the citizenship graduating class of 132 persons recently, according to reports received by the U. S. Bureau of Education.

"Sea gardening" is a feature of the school garden work among the Moros, in the Sulu group of the Philippine Islands, according to a report of the Commissioner of Education. Because the islands inhabited by these people, sea rovers for centuries, offered few facilities for cultivation of the ordinary crops, the schools established "sea gardens," in which attention is given to the culture of marketable sea products, especially certain kinds of sponges.

That the physical-training teacher should devote a part of every physical training period to instruction in personal hygiene is the recommendation of F. W. Maroney, state director of physical training for New Jersey. Dr. Maroney asserts that the physical training teacher himself should be the personification of health, since his work "helps accentuate all other health activities."

WHY TEACHERS ARE LEAVING THE SCHOOLS

A 16-year-old boy greasing coal cars and dumping them in Hastings, Colo., receives as much pay as the principal of the schools.

The average annual salary for rural teachers in a Southern State this year was \$354. The average for white men teachers was \$385; for white women teachers, \$327.

Forty per cent of the rural teachers of the United States receive less than \$600; nearly 30 per cent receive less than \$500; 15 per cent less than \$400, and a great many teachers receive from \$100 to \$300 a year for teaching school.

New York City, it has been estimated, spends \$250,000,000 this year on automobiles and something over \$36,000,000 on teachers.

The principal of a high school in a Northern State with four teachers reports an annual salary of \$300.

EX-SOLDIERS DOING WELL AT COLLEGE

"How are the former soldiers doing at college?" is a question asked and answered in a recent publication of the United States Bureau of Education, Department of the Interior. Summarizing returns to an inquiry made by one of the church boards of education, the Bureau finds that as a rule "the returned soldier has fallen into his old stride and is doing work about the same as before entering the service."

One college president reported that his ex-soldier students had not done very well and that they were restless and found it hard to concentrate on their work. This same answer was received from another institution where sixteen ex-service men had registered at the beginning of the school year. Two of these had withdrawn. The rest did not do as well as hoped because of unrest due to indecision as to the future they wanted to follow and the resulting quandry as to what preparation they should make.

Albion College, however, reported that the majority of ex-service men had done excellent work, especially those who had been in college before entering the service. A number of other institutions reported their returned men doing work above the average. The report from Missouri Wesleyan College was that these men were doing far above what they did previous to the war, the grades indicating that the work of the service men is of a very high order. The 9 per cent students receiving all "A" grades were all ex-service men. There were very few failures among the returned men at this college, showing that they realized the benefit of an education and the importance of hard, diligent work.

The majority of schools did not accentuate either success or failure of ex-service men in the first semester's work, but on the whole the men were reported as having rapidly readjusted themselves to their work.

MORE SURVIVING EXAMINATIONS

In answer to a question as to how the student body survived the mid-year examinations, the majority of colleges reported

an improvement in the average of previous years. As usual, failures in individual courses were greater in number than failures such as to exclude the student from continuing.

The percentage of complete failures was variously reported from 2 to 6 per cent. One school reported financial reasons and reasons other than scholarship as causing a loss of forty-two students; whereas scholarship caused a loss of only seventeen. Of the first number six were seniors who were graduated.

At the University of Chattanooga the mid-year examinations showed the lowest percentage of Freshman mortality in the history of the university. This was attributed to a bulletin published at the end of each thirty-day quiz period with the names and scholarship averages of the first ten in each of the college classes. This stimulated a great deal of profitable rivalry, it is said.

WOMEN AVERAGED HIGHER

When asked to compare the grades received by men and by women the almost universal answer was that the grades of women averaged higher. These statements were qualified in some cases by supplementary explanation.

Chancellor Buchtel, of the University of Denver, calls attention to the fact that women as a rule do not earn their living, and that on the other hand a great number of the men earn their living in whole or in part.

Montana Wesleyan reports just compiled from work of the first semester show that there are fewer failures among the women, and that as a whole a better grade of work is done by them. The men surpass in having some of their number attain a high rank. In the college department 95 per cent of the women passed in all their subjects. The men showed 85 per cent with no failures while 7 per cent failed completely. The other 13 per cent failed in some subjects and passed in others. In attaining "A" grades the men surpassed the women. Nine per cent of the men received all "A" grades, a record not made by any of the women.

WHY I LIKE TEACHING

Teachers, principals, and superintendents from thirty-two States submitted essays on *Why I Like Teaching* in the contest conducted among summer school students by the Institute for Public Service, New York City. Superintendent John Dixon, of Columbus, Wisconsin, summer school student at the University of Wisconsin, won the first prize of \$25; Miss Elizabeth Pardee, of New Haven, Connecticut, student at Columbia, the second prize of \$10; and B. Witkowsky, of Brooklyn, New York, the third prize of \$5.

First Prize

WHY I LIKE TEACHING

Superintendent John Dixon, Columbus, Wisconsin

I like teaching because I like boys and girls, because I delight in having them about me, in talking with them, working with them, playing with them, and in possessing their confidence and affection.

I like teaching because the teacher works in an atmosphere of idealism, dealing with mind and heart, with ideas and ideals.

I like teaching because of the large freedom it gives. There is abundance of room for original planning and initiative in the conduct of the work itself, and an unusual time margin of evenings, week-ends, and vacations in which to extend one's interests, personal and professional.

I like teaching because the relation of teacher to learner in whatever capacity is one of the most interesting and delightful in the world.

Teaching is attractive because it imposes a minimum of drudgery. Its day is not too long, and is so broken by intermissions, and so varied in its schedule of duties, as to exclude undue weariness or monotony. The program of each school day is a new and interesting adventure.

Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, libraries, and all of the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition and enhances personal worth. There is no greater developer of character to be found.

Also, teaching includes a wide range of positions and interests, extending from kindergarten to university, covering every section where schools are maintained and embracing every variety of effort, whether academic, artistic, industrial, commercial, agricultural or professional.

There is no work in which men and women engage which more directly and fundamentally serves society and the state. Teaching is the biggest and best profession in the nation because it creates and moulds the nation's citizenship. It is the very foundation and mainstay of the national life.

And now at last the teacher's work is coming into its own. From now on the teacher will be adequately paid and accorded the place which is rightfully his in the public regard.

The **TRUE TEACHER** is, and may well be, proud of the title, for his work is akin to that of the Master Builder, the creation of a temple not made with hands.

REVIEWS AND NOTICES

Europe and the Faith, by Hilaire Belloc. New York: The Paulist Press, 1920. Pp. xxv, 261.

The European War was unlike previous wars in many ways, but perhaps in nothing does it differ more strikingly than in the extent to which the great upheaval revealed preceding history and compelled thinking men to look for new meanings in events with which they had long been familiar. It has thus brought the philosophy of history into the foreground. Catholics will naturally turn to the present volume with an expectation that will not go unfulfilled. The motto on the title page, "*Sine auctoritate nulla vita*," is a challenge to the current histories, and the first page of the Introduction will startle many a complacent student of history by shattering preconceived ideals. He will find here a Catholic who does not think or speak of history in an apologetic tone, one who is not on the defensive, but who puts the non-Catholic on the defensive. The teacher of history in our schools might well meditate on this introductory chapter and learn from it the point of view from which to present the history of Christendom.

"I say the Catholic 'conscience' of history—I say 'conscience'—that is, an intimate knowledge through identity: the intuition of a thing which is one with the knower—I do not say 'The Catholic Aspect of History.' This talk of aspects is modern and therefore part of a decline: it is false, and therefore ephemeral: I will not stoop to it. I will rather do homage to truth and say that there is no such thing as a Catholic 'aspect' of European history. There is a Protestant aspect, a Jewish aspect, a Mohammedan aspect, a Japanese aspect, and so forth. For all of these look on Europe from without. The Catholic sees Europe from within. There is no more a Catholic 'aspect' of European history than there is a man's 'aspect' of himself.

"Sophistry does, indeed, pretend that there is even a man's 'aspect' of himself. In nothing does false philosophy prove itself more false. For a man's way of perceiving himself (when he does so honestly and after a cleansing examination

of his mind) is in line with his Creator's, and therefore with reality: he sees from within. . . . A man does not know an infinite amount about himself. But the finite amount he does know is all in the map; it is all part of what is really there. What he does not know about himself would, did he know it, fit in with what he does know about himself. There are indeed 'aspects' of a man for all others except these two, himself and God Who made him. These two, when they regard him, see him as he is; all other minds have their several views of him; and these indeed are 'aspects,' each of which is false, while all differ. But a man's view of himself is not an 'aspect': it is a comprehension.

"Now, then, so it is with us who are of the Faith and the great story of Europe. A Catholic as he reads that story does not grope at it from without, he understands it from within. He cannot understand it altogether because he is a finite being; but he is also that which he has to understand. The Faith is Europe and Europe is the Faith. The Catholic brings to history (when I say 'history' in these pages I mean the history of Christendom) self-knowledge. As a man in the confessional accuses himself of what he knows to be true and what other people cannot judge, so a Catholic, talking of the united European civilization, when he blames it, blames it for motives and for acts which are his own. He himself could have done those things in person. He is not relatively right, in his blame, he is absolutely right. As a man can testify to his own motive so can the Catholic testify to unjust, irrelevant, or ignorant conceptions of the European story; for he knows why and how it proceeds. Others, not Catholic, look upon the story of Europe externally as strangers. *They* have to deal with something which presents itself to them partially and disconnectedly, by its phenomena alone: he sees it all from its center, in its essence and together. I say again, renewing the terms, the Church is Europe: Europe is the Church.

"The Catholic conscience of history is not a conscience which begins with the development of the Church in the basin of the Mediterranean. It goes back much further than that. The Catholic understands the soil in which that plant of the Faith arose. In a way that no other man can, he understands

the Roman military effort; why that effort clashed with the gross Asiatic and merchant empire of Carthage; what he derived from the light of Athens; what food we found in the Irish and the British, the Gallic tribes, their dim but awful memories of immortality; what counsinship we claim with the ritual of false but profound religions, and even how ancient Israel (the little violent people, before they got poisoned, while they were yet National in the mountains of Judea) was, in the old dispensation at least, central and (as we Catholics say) sacred: devoted to a peculiar mission.

"For the Catholic the whole perspective falls into its proper order. The picture is normal. Nothing is disorder to him. The procession of our great story is easy, natural, and full. It is also final.

"But the modern Catholic, especially if he is confined to the use of the English tongue, suffers from a deplorable (and it is to be hoped), a passing accident. No modern book in the English tongue gives him a conspectus of the past; he is compelled to study violently hostile authorities, North German (or English copying North German), whose knowledge is never that of the true and balanced European. He comes perpetually across phrases which he sees at once to be absurd, either in their limitations or in the contradictions which they connote. But unless he has the leisure for an extended study, he cannot put his finger upon the precise mark of the absurdity. In the books he reads—if they are in the English language at least—he finds things lacking which his instinct for Europe tells him should be there, but he cannot supply their place because the man who wrote those books was himself ignorant of such things or rather could not conceive them."

The lack which Mr. Belloc here deplores his own book remedies in part and there are other laborers in the field. The Catholic Encyclopedia has done much to place within the reach of those who wish to know the truth concerning a multitude of topics touched upon in the history of Europe, and Dr. Weber, in his "History of Christian Civilization," in two convenient volumes, has made a valuable contribution in the same direction. After reading the pages quoted from the Introduction of Europe and the Faith, the Catholic reader will turn with eager anticipation, and others with much profit,

to the chapters of the book: "What Was the Roman Empire?" "What Was the Church in the Roman Empire," "What Was the Fall of the Roman Empire?" "The Beginnings of the Nations," "What Happened in Britain?" "The Dark Ages," "The Middle Ages," "What Was the Reformation?" "The Defection of Britain."

This volume would prove very helpful as supplementary reading for our high-school and college pupils in the study of European History, and it will prove still more valuable to the teacher.

THOMAS EDWARD SHIELDS.

Harriet and the Piper, by Kathleen Norris. New York: Doubleday Page & Co., 1918. Pp. 341.

This is a clean story. Wrong-doing is indeed dealt with, but it is dealt with in the light of truth and the reader is not soiled by the mire which he looks into. The psychologic developments are treated with simplicity and strength, but with sufficient renunciation. Harriet as a child of 17, without the protection of a mother, is led into a foolish blunder which very nearly ruins her life, but she is saved by the kindly protection of her sister and her brother-in-law, but chiefly by a self-cleansing process through which she gains strength and efficiency, strength of will, determined ambition to be worthy, and finally the growth of love that is pure and high crowns her life happiness and makes her a source of many blessings to those around her. Richard Carter, the hero of the story, is portrayed as a fine type of man. He outgrows his wife while he wins his way in the business world and fills his home with every comfort and luxury. The wife, as too often happens, freed from care and denied legitimate employment, spends her time more and more in petty intrigues and flirtations, in which she finally loses her way. Her husband, while not blind to her follies, merely withdraws within himself, observing every courtesy and giving entire freedom to her movements and her follies. Even when she goes wrong he does his best to save her from herself, but fails. The author apparently sees nothing worthy of blame in this treatment of a wife, but one is almost compelled

to question the kindness of such treatment. Is not a husband bound to protect his wife from danger and can he shirk his duty under the plea of giving her perfect freedom, for, after all, if marriage means anything it means the end of freedom in certain directions. Again it was said of old, "In the sweat of thy brow thou shalt eat bread." And time has abundantly proven that salvation is not to be had outside of this prescription. When a husband amasses wealth, is he justified in lifting from his wife all care and serious obligation which is now, as it always has been, her chief protection against the most insidious of dangers? Poor Mrs. Carter, after she was destroyed mentally and morally by the luxury for which she was not prepared and which she was not strong enough to endure, was saved the long-drawn-out misery of a life of wretchedness by an untimely death on the operating table. Isabelle, the first Mrs. Carter, in contrast with Harriet, the second Mrs. Carter, offers a typical instance of the degeneracy that comes from idleness and irresponsibility, while Harriet shows what may be done with a very poor beginning by persistent effort and the bearing of constantly growing responsibilities.

The minor incidents of the story are as truthful and helpful in their way as the main theme. The wisdom of Harriet's treatment of the Carter boy and girl may well prove helpful to many a parent confronted by similar problems. Blondin, the devil of the play, is real enough in these days. He is frequently a Freudian adept practicing psycho-analysis on feeble-minded women or on the nasty of both sexes. Oriental mysticism, Hindu philosophy, theosophy are made to serve the villain's purpose by providing him with a livelihood and the means of meeting his victims among the idle rich. The sketch is not overdone. The book throughout is a remarkable instance of a realism that is wholesome and stimulating.

THOMAS EDWARD SHIELDS

Mac of Placid, by T. Morris Longstreth. New York: The Century Co., 1920. Pp. xiii-339.

The valuable part of this book is a picture of Robert Louis Stevenson, in his whimsical humors and his pathetic struggle

for health and his courageous fight to achieve immortality in his art. Mac is a healthy young man of twenty, born of degenerate parents, raised in poverty, but very close to nature, which keeps him innocent, although he is in constant touch with low and brutal vice. The influence of Robert Louis Stevenson on this boy, with whom he forms an intimate friendship, is well brought out, but what might be a clean and wholesome book is marred and worse than marred by the unforgivable brutality of many of the scenes. One turns away with a shudder from the picture of the boy watching the downward way of the father and then abandoning him to his fate. The accidental finding of his mother, who has abandoned all decency, has no legitimate purpose in the story. In fact, it is difficult to conceive why any clean-minded person would want to expose this degenerate father and mother to the popular reader. It may be granted that such lives do exist, but to portray them in current literature can only poison the minds of youth. It is as unwholesome a procedure morally and mentally as it would be physically to have our sewers empty into the water main. The lecherous Tess fastening her talons on Mac is scarcely more justifiable; and the brutal fighting at the end can serve no other purpose than to leave a nasty taste in the mouth. After all, cave people do not live in our mountains and mix up with ordinary folk. We have degenerates enough in our cities and they may be found in the mountains, but there is a vast difference between the degenerate and the cave man. One is rudimental, the other is rotten with disease. The closing scene is evidently meant as an idyl, yet there is a false note. Marriage is not a matter which concerns only the contracting parties and Almighty God. The family, which is created by marriage, is the primary unit of society and its purity and well-being is a matter of the utmost concern to every member of society. Laws regulating the issuance of the license and the presence of the minister or magistrate are essential to the welfare of society, even if it be true that the contracting parties themselves are the ministers of the sacrament of matrimony. The hero and heroine have won their battles, they have slain their enemies and are free from pursuit and danger, yet they do not seek a marriage license or a minister,

but arrange the ceremony in the presence of the mountain and the sky. The scene is pictured thus :

"All ready, Mac?" she asked, "and what we say throughout?"

"I've been singing it to myself, sweetheart."

"Then wash your hands," she said. "They are all balsam. Isn't it a day for happiness?"

At the point of noon, enveloped in the white blaze of the lake, warmed by the still radiance of the beneficent sun, with all the forest rapt in the windless splendor of the day, they stood bareheaded on a mossy knoll, the birch fire burning cleanly by, and took each other by the hand.

"Dearest," I said, "repeat it after me with the changes you need make," and I began :

"In the presence of God and of His mountains——"

"In the presence of God and His mountains——"

"I take you, Hallie Brewster, to be my wife——"

"I take you, Anson MacIntyre, to be my husband——"

"Promising with God's help——"

"Promising with God's help——"

"To be your loving and faithful husband——"

"To be your loving and faithful wife——"

"Until death——"

"Until death."

This is all poetic and reverent enough, but it is not social and the very beauty of the scene serves but to render the poison more dangerous.

THOMAS EDWARD SHIELDS.

Bach for Beginners in Organ, edited and compiled by Edwin Shipper Barnes, 1919.

Young organists will attach considerable interest to the appearance of a new book issued under the above title. There have been many editions of "Bach for Beginners" in the realm of piano music, but this work is practically the first one of its kind for beginners of the study of pipe organ. This collection supplies the beginner with a wealth of Bach literature in its simpler form. In his "Foreword," Mr. Barnes says: "The intention in preparing this volume has been to provide in an easy, accessible form and in a logical sequence, the very easiest organ compositions of Johann Sebastian Bach." The arrangement of the volume is admirable. The simplest original

organ compositions for the manuals alone are placed first and are followed by other works for manuals only, of gradually increasing difficulty; these, in turn, are followed by the simplest of Bach's compositions for manuals and pedal. The author insists that the work is not an "organ method," but is intended rather to accompany and supplement a reliable "organ method," which forms the regular study of a beginner in organ. From the first to the last piece, it is intended for the beginner on the king of instruments, for no piece in the whole collection is of more than a moderate degree of difficulty. There are forty-one numbers in the book, Variations, preludes, Fughettas, Chorals and short concerted pieces. The phrasing, fingering and metronomic indications have been provided for with exactitude by Mr. Barnes, and the rules which he gives in his "Foreword" afford every possible aid for the proper performance of the works of this great master of the art of music.

F. JOS. KELLY.

Contemporary Composers, by Daniel Gregory Mason. 290 pages; cloth-bound. Published by the Macmillan Co. Price \$2.00.

This work contains a broad-visioned view of music and its modern tendency, combined with unusual, thoughtful comments. The preface of the work introduced by Robert Louis Stevenson's keen remarks, "quoted from a letter to a friend," is a very interesting part of the book. Very few writers have observed more sharply and ascertained more unerringly the disorders and distortions of the musical art of today. The author not only shows the analogy between social structure and the art that expresses the psychology of a people, but he has touched the vital points at issue. He has linked effect to cause, showing his wonderful grasp of the subject.

F. JOS. KELLY.

Just Happy, The Story of a Dog—and Some Humans, by Grace Keon. New York, 1920: The Devin-Adair Co. Pp. 267.

In these days, when one is liable to search through the books of fiction with growing nausea over the brutalities and

beastialities that so many of our modern writers seem to think indispensable to the interest of a story, it is refreshing to come upon a little volume like this, where the human interest is wholesome. The theme may not be high, but it will be admitted that a good dog is often more interesting than many of the unlovely creatures which make us ashamed of the race to which we belong.

Heritage, by V. Sackville West. New York, 1919: George H. Doran. Pp. 320.

There seems very little excuse for this story. It is the oft-told tale of a woman marrying the wrong man because the man she loved failed to propose. This is followed by the usual long-drawn-out misery and crime, ending with the breaking and flight of the husband, and the illicit union of the pair that should have married in the first instance. Of course, it may be pleaded that the book is a psychological study of the old theme which apparently is never exhausted and that the truth is wholesome, and like a light illumining dark pitfalls to keep unsuspecting youths and maidens from destroying their own lives and breaking the hearts of their friends by their fumbling and bungling of the most important things in life.

Colette of the Fields and other short stories and poems, by Milton McGovern. Washington, D. C., 1920. (Published by the author.) Pp. 221.

The author has endeavored to present a clean story. There are many edifying pages in it, but there is much to be desired in the matter of style and the management of scenes.

The Splendid Outcast, by George Gibbs. New York, 1920: D. Appleton & Co. Pp. 353.

This story is full of thrill, of hair-breadth escapes, of heroism and depravity. Good is shown in the breast of some on whom the world looks with scorn, and the smiling mask of villainy is lifted to warn us that all are not virtuous that seem so. The story is interesting in its way. There are fresh scenes,

sprightly conversations, slow death of faith and trust, and splendid loyalty. But there is very little new light to illumine the mysterious regions of the heart, and even less that might serve to guide those who are venturing out into life without chart or compass.

Old and New, Sundry Papers by C. H. Grandgent, L.H.D.
Cambridge, 1920: Harvard University Press. Pp. 177.

These miscellaneous lectures, we are told by the author, have this in common, that they treat, in general, of changes in fashion, especially in matters of speech and of school.

The tremendous upheavals of the last few years might be supposed to give pause to the apostles of the new. The new inventions seemed only to make for greater destructiveness and the new ideals that had displaced Christianity in so many minds were seen to be something worse than negative. Yet the author of these essays seems very confident that the new has won the right of way and carries with it the presumption of truth. However lamentable, it would seem he but speaks the truth when he thus describes the popular mind as having lost faith in the past. After pointing out the conservative attitude of the past, he adds: "‘We have changed all that,’ as Moliere’s quack doctor observed. The heart and the liver no longer abide in the respective places to which the former school of medicine—and its accomplice, dame nature—assigned to them. Time honored custom is without honor. The very word ‘time-honored’ is now used ordinarily in derision. To say that a thing is old is to condemn it without a trial. An old style must be a bad one, an old thought is not worth thinking. What we admire is the ‘music of the future,’ the ‘new art,’ the ‘modern school.’ To a strictly judicial mind, it would seem, a quality of age or novelty would carry no necessary implication of value; the question of acceptance would be decided on the basis of intrinsic merit. But the judicial mind is rare. We are unconsciously swept along by the tide of opinion, and that tide has set in the direction of the untried.”

May we not hope that the situation is improving? It is not only the judicial that turn away in disgust from the

nouveaux riches, nor the wise who alone remain silent in the presence of the braggart who, in his own judgment at least, is confident that science unearthed all the secrets of heaven and earth, and has left no mystery in life. The judicious mind would not seem to be required to turn sensitive souls away from jazz music or the modern female costume, and might we not add that there are still in the world both young hearts and old who prefer the ancient ways of lovers where the maiden blushed and retired and the man pursued to the modern attitude which puts all men on the defense. It is an encouraging sign of the times that there are a growing number of men and women who delight in the art and music of an earlier time and who are laboring to bring about a renaissance of thirteenth-century Christianity? There is much, indeed, in the modern world that is execrable and many a decade must elapse before the accumulated ugliness of much of what is modern will be securely buried. These charming essays will help in some small measure to turn men's minds to wholesome things.